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ECONOMY IN EDUCATION.

It has been said by one of the wisest and best men of our times, that "there should be no *economy* in education. Money should never be weighed against the soul of a child. It should be poured out like water, for the child's intellectual and moral life."

And yet, perhaps, there is nothing in which economy is oftener attempted, than in the education of the young—especially in those departments of knowledge which tend most directly to the formation of intellectual and moral character. There is, indeed, a degree of liberality manifested in providing instruction in what are denominated the accomplishments of life—as music, dancing, drawing, &c. ; but the theory of Dogberry, that "to write and read comes by nature," seems still to be practically received by many who might be "written down" in the same category to which the worthy officer aspired, without any great injustice, at least, to themselves.

We have not made the above quotation, however, in the spirit of cupidity. We refer to other expenditures necessary to a perfect system of education, rather than the mere pay of teachers—to those attending a more perfect organization ; for more commodious and better furnished rooms ; for standard works of reference in all the departments of science and literature taught in our schools ; for apparatus, cabinets, and above all, for smaller schools, or an increase in the *number* of teachers. Under the present organization a considerable amount of knowledge may be imparted, and a good degree of mechanical skill acquired in the performance of operations ; but it is impossible that the pupils should be thoroughly *educated*.

We would by no means undervalue the labors of faithful teachers, even under the present imperfect organization. It is truly wonderful to see how much is accomplished, when we consider the amount of labor to be performed, and the limited time which the teacher can devote to each scholar, averaging, in our public schools, not more than five or six minutes a day; and in this time instruction must be given in reading, writing, arithmetic, grammar, geography, and perhaps some other branches. But the necessary consequence of this is, that we *instruct classes*, rather than *educate individuals*; and one unacquainted with our schools would often be surprised to find how little *each scholar* knows upon a subject in which the *class*, if permitted to recite promiscuously, will bear a close examination. This fact, so well known to teachers—as evinced at almost all public examinations—indicates, one would think, with sufficient clearness, that although for the purposes of science it may be useful to classify the objects upon which knowledge is to be obtained, it is impossible in education to arrange pupils in orders and genera, without doing such violence to their individuality as to defeat our highest and most important aims. But it is equally impossible for one teacher to place himself in *direct* personal communication with sixty, fifty, or even forty pupils—to become perfectly acquainted with the peculiarities of all, and thus be able to introduce each to a new truth, or general principle, in the manner best adapted to the mental constitution of the child. And yet nothing but this direct, individual contact of the minds of teacher and taught, can answer the demands of a wise and thorough education,—can develop the dormant intellectual and moral power, without effacing the individuality of the child. That is the best system of education which tends most directly to this result; and he who can best do this, is the best teacher. Accordingly in that school of God's organization, the *family*, may be found those who, untrammelled by artificial and false systems of arrangement and classification, have learned more of the operations of the mind in its development, and have found a more ready and natural access to it than the professed teacher, who is obliged to adapt his labors to the size and organization of his school, as well as to some definite results which must come "with observation" at the close of the term. Let not professed teachers, therefore, close their ears to the suggestions of others, whose experience, although more limited, may yet have been under circumstances more favorable to the formation of a true system of instruction, because based on the organization and classification of nature. And let not the political economist waste his time in the hopeless task of *retrenchment* in the ex-

pense of public school education. Almost any of our institutions will furnish greater scope for his genius, and offer better prospects of success, with less detriment to the community.

What special preparation is needed, that the Teacher may acquire the greatest possible influence over his pupils, by the best means,— and thus secure usefulness and success in his vocation. This question, in some form, must present itself to the mind of every one when he enters upon the duties of a teacher, and should be the subject of earnest inquiry, so long as he stands in that important relation to a single pupil. Many, we fear, simply inform themselves of the modes and means used by teachers of established reputation, without regard to their own fitness and adaptation to any particular course, and vainly expect to wield the same weapons, under all circumstances, with the same success. The teacher thus prepared, is liable, from many causes, to entire failure ; while but a limited degree of success can possibly attend his efforts. Any disparity between himself and the teacher he imitates, or the different circumstances of the schools, may render his preparation of no service ; while, under the most favorable circumstances, he only attains the rank of a good copyist. He is never original — never philosophical even,— a mere servile imitator,— tending the looms, whose curious play depends on machinery of which he is entirely ignorant. Such a teacher makes no allowance for the individual peculiarities and diversity of circumstances among his pupils. The same motives are presented to all, the same requisitions made of all, and all are subject to the same penalties, upon the neglect of duty, or the commission of wrong. Very likely he considers himself a model of impartiality,—though it is extremely doubtful whether his pupils or their parents agree with him in that opinion.

There are, we think, three things essential to preëminence in the calling of a teacher. First, he must *know himself*—his powers—his weaknesses—his peculiarities ; and, since “ Example strikes all human hearts ” with such force, and especially those of the young, he must endeavor *to be* what he wishes *to make* his pupils. Let him, also, if he possesses any strong point of character, (and if he does not, he is unfit for the business he has chosen,) use it as the lever, with which to move, direct, and elevate his pupils. Children are ever quick to discern character, and are usually ready to do homage to real intellectual or moral superiority ; as they are to assail, and take advantage of

any imbecility, or moral obliquity. Let it ever be remembered by the teacher who would secure an influence over his pupils, that this influence must be the result of respect for some intellectual, or moral quality or acquirement; and unless he can in some way command that respect, let him not seek by sinister means to secure an influence of which he is unworthy.

But it is not enough that the teacher possesses this self-knowledge; he must also understand human nature generally, that he may know what motives will be most likely to be effectual with the mass of scholars. He must remember that he was once a child himself, and recall his feelings, wishes, hopes, fears, partialities, and prejudices, if he would fully comprehend the motives by which children are influenced. Let him, then, urge upon the child the highest inducement which he is capable of appreciating. And this leads us to the third requisite in a teacher, viz,—a thorough knowledge of the peculiar characteristics of each scholar,—of human nature in every stage of development, and under every modification. This is absolutely necessary to secure that sympathy between the teacher and pupil, which is the *only conductor* of thought and feeling, and renders communication instantaneous and sure, under all circumstances, regardless of distance. Where this telegraphic communication is wanting, no other *rods* will supply the deficiency, however skillfully or vigorously applied. The counsels and admonitions of the teacher may go *from* his heart, but they can never *reach* the hearts of his pupils. The electric circle is incomplete, and the magnet is necessarily wanting.

SCHOOL DISCIPLINE.

Much has been said and written of late, upon the subject of school discipline;—discussions, upon the various means and modes, not always conducted in the best spirit, and seldom productive of any valuable result, have been rife,—until many have come to class the whole matter among those questions which distract the political world, as the bank, the sub-treasury, tariff and free-trade, which never fail to divide the community into nearly equal parties, and about which so much may be urged on both sides that no one expects they will ever receive any satisfactory solution.

We believe, however, that this difference of opinion is in a great measure imaginary, arising principally from a misapprehension of terms, or of the true objects of school discipline.

With some, the end of school government, seems to be merely a *still* school, and visions of tiptoed, wriggling urchins, float or *waddle* before their imaginations, whenever the subject is broached. Such teachers marvel that the *sins* of whispering, moving the lips in studying, dropping a book or slate, and walking heavily, are not specially prohibited in the decalogue. The heinousness of an offence is estimated by the tympanic vibrations produced by it. Falsehood and deceit are harmless, if only noiseless.

We have known a teacher of this description, who prided himself on his discipline, "show off" to visitors, by kicking over sundry chairs and tables in his school room, (it being, undoubtedly, previously understood by the scholars that they were not to raise their eyes from their books;) and it is but justice to them to say that they enacted their part as well as so many puppets could have done it. Now we have no faith in such discipline. It is all a contemptible farce; and the teacher who practises it, is teaching his children deception and falsehood. We have no objections to a quiet and still school, provided no improper means are used to secure the object. Indeed, a certain degree of stillness is necessary to the progress of a school; and it is well that scholars acquire the habit of leading "quiet and peaceable lives." But such a degree of stillness and abstraction from what is passing in the room, can only be secured by the most flagrant sins against both the physical and moral natures of the young. He who practises it, and they who commend it, have no just conception of the true objects of school government, — which are, we suppose, (after securing the necessary degree of quiet,) to teach scholars to exercise a proper and courteous regard to the convenience of others, — obedience to rightful authority, — a respectful submission of the will to superiors in age or wisdom, and such self-restraint as they will find it needful to exercise in after life, — at the church, the lyceum lecture, or any place where large numbers are convened.

No one should decide upon the quality of a teacher's discipline, without a full consideration of the means used and the *permanent* effects produced upon the character of the children. The means and modes employed, may be as various as the constitutional temperaments and habits of the teachers; — it is of no consequence if they but effect the true objects of school discipline. One may govern by mere *strength of will*, which manifests itself in every word and gesture, so that scholars shall submit as to *destiny*, without ever questioning his authority, or thinking of the possibility of evading his requirements. Another, with less energy, may be able to control pupils by a

keen insight into character, and an ingenious tact in employing the moving power in the most judicious manner;—and another still by preserving a systematic method in everything, till “Habit does the work of reason.” One, or another method may be preferable, considered in the abstract; but, when viewed with reference to any peculiar teacher, his adaptation to the methods proposed must always have great weight in the decision.

There may be a “diversity of gifts, but the same spirit;” and it is the duty and interest of every teacher, to use his *own* peculiar “gift” in matters of discipline as well as instruction.

MR. EDITOR,—As I was reading the Spectator, last evening, I could not help reflecting upon the simple beauty of the style, the quiet humor of the thought, and the great good which must result from this mode of treating the follies and fantasies of the public. The writer seems to win us to his belief by the gentle and pleasant raillery of the peccadillos of the time. This appeared to me to be the true way of treating such things rather than to adopt the Bombastes Furioso style of the present day. I was thus gradually led into a strong desire to witness a similar attempt to remove some of the follies now so common. As I sat thus musing I sank into a profound reverie. My lamp, by its flickering, told its refusal to dispel the darkness. The fire just now blazing so cheerfully began to smoulder away, while the room seemed filled with a golden radiance, and my ticking clock, as its strokes, now painfully loud, fell upon my ear, tolled the death of the day. Almost alarmed I looked up, and directly before me there stood a man becomingly dressed in the style of the latter part of the last century. The light which before appeared so strange, proceeded from a golden laurel wreath about his head, which shed its effulgence on all around, and fitted as aptly to his head, as though it were but a part of his natural dress.

He very kindly addressed me, saying that he was the Spectator of whom I had been thinking, and that his spirit hovered around the readers of his writings to notice their effect upon the mind. This power had been given him, at his departure from this world, as a reward for his good intentions when in life. While living it had been his delight to observe the great influence of his writings upon society, and it was now his pleasure to trace their secret influence upon the world of mind. Moreover, he said, that power was given him, at his option, to trans-

port any one to the regions of generalization, personification, and fancy, and to bestow upon them visions of the procedures there. He then added, that he had now come to conduct me to the marriage of Cant and Theoria.

Thereupon he touched me with his wand, and, suddenly, I thought myself raised above the earth to a great height and carried to a lofty mountain, rugged from the base, but crowned with clouds of the most brilliant hues, semi-transparent and broken. From beneath we could see the glimmerings of the stars, and their clear, cold beams, bright as in the nights of winter. Here I found the residence of Theoria, to which there were various ways of access. To those who gained an entrance by the proper path, the way was laborious, but as is always the case, it was by far the most satisfactory. In this journey every step must be carefully noted, examined, and understood by the traveller, and when he has done this there is an inward consciousness of right and a firmness of position, which makes the way exceedingly pleasant. There was a modest self-reliance visible in all who walked here.

There were those who sought for an entrance to Theoria's dwelling by a less laborious process, and in their haste they often caught a fall, because their foothold was uncertain, and were dashed in pieces at the base of the mountain. Yet some of this class did obtain an entrance, but they lived only for a short time after their arrival; for they were weak and sickly, not having been invigorated by labor as they ascended.

I observe that those who arrived by the true approach, were humble, enthusiastic, profound men. There was a certain rap-ture in their countenances which seemed to show that they rose above the petty jealousies of men who are falsely ambitious. The others were self-conceited; proud exultation shone forth in their every look. They were ever prating about the beauties of Theoria. Being rich in brazen qualities and destitute of profound thought, they confidently relied upon certain formulæ of expression in conversation which were freely and indiscriminately used. Indeed they seemed wholly wanting in true independence of mind. All these were followers in the train of Cant, and he, were it not for a good memory and a perception lacking acuteness sufficient to recognize the ridiculous, would never have been found here; for this dullness made him insensible of his own absurdities.

Most of the others were associated with Practicos, whose face was most stern, but yet withal full of honesty and manly sympathy. The friends of Practicos wished to have him wed Theoria, and indeed he himself loved her most ardently, yet failed in attracting her because he would not use flattery as Cant did.

Cant had a most supercilious look, yet he was easy of access, and his company was very delightful to those not gifted with great discernment. He had pressed his suit with such a pious look and assumed humility that he had quite won Theoria, whose *sight* was not remarkable keen. She had forgotten the maxim "*Nimium ne crede colori,*" and was often led into the most sad mistakes. In this case the choice which she had made of Cant in preference to Practicos, was one which caused great lamentation among the truly wise. Indeed, hopes were entertained, as Spectator told me, that this connection would be broken. Upon asking him, he informed me of the cause of Cant's success.

Practicos, although possessing great sagacity and wisdom, was yet lacking in that polish of manners and faculty of displaying his talents to the best advantage, which Cant possessed. Cant was accustomed to the society of the rich, especially to that class of the wealthy who had suddenly acquired their possessions and were deficient in that cultivation of intellect which should accompany riches. This class consequently direct their attention to show and gaudy appearance, which they substitute for profound acquisition. Cant, being well adapted to this order, had with ease acquired those things which rendered him acceptable to such society and attractive to the ladies. He could dance well, and discuss, in the meantime, the theories broached in the best lecture; or rather, not *discuss*, but compliment them, being lavish of the terms exquisite, beautiful, elegant, &c. He was indeed a most easy convert to any scheme, however fanciful. With Theoria he was quite enchanted; he was full of compliments and lavish of the ornaments of his person, and she being a woman liked it all.

While I was discussing these things with Spectator, I observed that preparations were going on for the marriage ceremony. I heard some of the wildest and most thrilling music imaginable, and turning to see from whence the sound came, I observed a choir under the direction of Beethoven, who had consented to prepare for the occasion. At the farther side of a most beautiful hall, whose dome was supported by pillars of porphyritic marble, of the Doric order, I saw Theoria and her suite. Among them were Phantasia, Credulitas, Imaginatio, and many others of a similar character. Presently Cant came with his train arranged in due order. He was quite captivating. I observed with his followers his parents Hypocrisy and Arrogantia. As he passed by, sadness was to be seen in the countenances of all the associates of Practicos. While all these things were in progress, the Priest who was to bind them approached. He was, as Spectator told me, a most curious personage, called Mutual Admiration.

Everything done by him and his followers (of whom Cant was one of the most devoted,) was in their own eyes the most exquisite possible. Their perceptive faculties were most wonderfully affected, so that it troubled the philosophers of the day to account for it. They possessed no power of realizing their own actions. They were keen, very keen in observing the faults of others; but their own they could not see.

Presently the hands of Cant and Theoria were joined, and the question asked in relation to the objection to these bands. All was silence for a few moments and there seemed to be no one to object, when suddenly there was a great commotion among the guests at the farther end of the hall, and Wisdom and Experientia, the mothers of Theoria and Practicos, entered. Wisdom, approaching, objected as follows. "I do hereby object; First, because my daughter Theoria has been greatly deceived by Cant, who has already committed very many misdemeanors in her name. Second, because he is a descendant of Hypocrisy, and cannot be trusted. Third, because the progeny of such a marriage would be most horrible. Fourth, because of a convention between Experientia, the mother of Practicos, and myself, Theoria is assigned to him,—these nuptials having thus far proceeded without my consent. This annunciation produced the most diverse feelings in the assembly. In the party of Cant great dismay. Theoria was led away weeping. Cant, haggard and weak, was prostrated to the earth. Practicos was filled with calm and thankful joy. At this moment Spectator touched me with his wand, and looking about me, I beheld my burning lamp and my books lying before me as I had just left them.

Thinking, Mr. Editor, that this might somewhat check the tendency among teachers to *Cant*, *arrogance*, and *self-conceit*, I took the liberty of sending to you the results of my reverie.

Yours &c.

CALEDON.

MENTAL CULTURE.

The mind is an instrument of vast power. It readily obeys the guiding hand of genius. Genius is in most cases naturally inclined in some particular direction; but we find instances, not unfrequently, where there seems to be a natural aptness for various employments, and an equal facility in their pursuit. It seems, then, to be a general principle that the mind is intended for but one occupation. Even in the apparent exception men-

tioned above, there is yet a subservience to this principle. For even where the mind acts with equal facility upon several distinct classes of objects, we find that at any definite time but one of these objects engages the attention. The analogy of natural objects teaches the same lesson. As the bow sends but one shaft with precision, so the mind can operate advantageously on but one subject at a given time. This is consequent on the very nature of mind. As well might man, without artificial aid, engage in several distinct kinds of manual labor at the same time. We find as a characteristic of the operations of nature, that her laws have, stamped on them, evident marks of design. The reason why the law should exist is, as a general truth, obvious. Let us consider whether the laws of mind bear upon their face equally prominent traces of a design controlling their formation. Analogy certainly teaches that this is the case. And to give more definiteness to our investigations, let us illustrate by this particular example. The question that arises is, "What reason can be assigned for that unity which characterizes the operations of mind?" We shall endeavor to show that by it mental progress is promoted. The mind of man is progressive in its nature. In its infancy, its powers—though as really existing at this time as in mature years—are in a feeble state; and it is left to the course of future life to determine their relative strength. Nothing is more evident than that as the nature of the employment varies, so different powers of the mind will be exercised, and in different degrees. Then of necessity it follows that each particular faculty gains or loses strength in proportion to its exercise or disuse. And indeed that which is not gained in strength, is equivalent to so much positively lost, for the other faculties are continually adding to their strength, and there is a loss in the disproportion created. The reality of mental progress cannot be doubted. How may it be promoted? It is evident in the first place, that it cannot be by mere scattered exertions, unaccompanied by a design, or an interest aroused in the mind by their object. Such exertions never produce any effect, or rather, their effect is positively pernicious by reason of the bad mental habits acquired. Their tendency is to weaken the mind by the disuse of all those means which tend to strengthen, by stimulating its powers. We need not say, then, that mental progress can never be promoted by such exertions. Nor can any good effect be produced by those exertions which have a definite aim, unless there is a vigorous action of the mind in endeavoring to attain those ends. For unless the intellect is warmly engaged, the inference plainly is, that the heart does not sympathize with it. We shall ever find that the sympathies of the heart must be warmly enlisted in the

cause that engages the head, in order to accomplish any valuable result. . As Piso says in "Peuobia," "feeling is the essence of reason." The heart may go without the head, rather than the head without the heart. The fruit of the brain, unaided by the heart, will be a cold, lifeless philosophy that deserves not to prevail. Without doubt the product will be as thoroughly refined as if it had passed through Nebuchadnezzar's furnace; but great caution is necessary that it be not attenuated to a gossamer thread. The head and heart must both be enlisted, if we would give any vitality to the fruit of the brain. I have already anticipated the third point, which is, that there must be a definite object; and the exertions put forth must be commensurate with the importance of that object. The object must be worthy—worthy the vastness of that mind that devotes itself to it—worthy its immortality. This is the only true way of promoting the advancement of the intellect. Here all the powers are aroused to a participation in the work; and what is of yet more importance, the sympathies of the heart are fully engaged. Now the whole man is developed in his work, and it breathes forth the spirit that animates him. There will be no cold mysticism throwing a veil over the half-formed image, but all will be a living, breathing mechanism. The cold idealism will give place to nature, speaking through each sentence uttered, and manifesting itself in every thought as it flits before the mind to seek an exit through the mouth, clothing itself with words as it goes. The head constructs the skeleton; the heart envelops the hideous object with the lineaments of beauty. The head and heart now move in unison; they throw a compound brilliancy on all surrounding objects. The action of the head will be guided by the heart, and the effect upon the mind of this blending of the two, must be in the highest degree salutary. We may compare this combined influence to a work of the great painters. The head executes the bold strokes which decide the character of the painting; the heart lays on the shades which give it all its mellowness and richness. The mind is stimulated by the work in which it is engaged; its powers are expanded and ennobled by their communion with the heart; and the whole intellect acquires new strength for time to come. Here, then, is the answer sought for our inquiry. 'Tis the unity of purpose, the concentrated effort of all the powers arousing all the dormant faculties of the soul into a healthy, life-giving, life-sustaining activity, that are the true promoters of mental progress.

TRUE GREATNESS.

REAL greatness has nothing to do with a man's sphere. It does not lie in the magnitude of his outward agency, in the extent of the effects which he produces. The greatest men may do comparatively little, abroad. Perhaps the greatest in our city, at this moment, are buried in obscurity. Grandeur of character lies wholly in force of soul,—that is, in the force of thought, moral principle, and love,—and this may be found in the humblest conditions of life. A man brought up to an obscure trade, and hemmed in by the wants of a growing family, may, in his narrow sphere, perceive more clearly, discriminate more keenly, weigh evidence more wisely, seize on the right means more decisively, and have more presence of mind in difficulty, than another who has accumulated vast stores of knowledge by laborious study; and he has more of intellectual greatness. Many a man who has gone but a few miles from home, understands human nature better, detects motives and weighs character more sagaciously than another who has traveled over the known world, and made a name by his reports of different countries. It is force of thought which measures intellectual, and so it is force of principle which measures moral greatness,—that highest of human endowments, that brightest manifestation of the Divinity. The greatest man is he who chooses the Right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering; and is this a greatness which is apt to make a show, or which is most likely to abound in conspicuous station? The solemn conflicts of reason with passion; the victories of moral and religious principle over urgent and almost irresistible solicitations to self-indulgence; the hardest sacrifices [of duty, those of deep seated affection and of the heart's fondest hopes; the consolations, hopes, joys, and peace of disappointed, persecuted, scorned, deserted virtue,—these are of course unseen; so that the true greatness of human life is almost wholly out of sight. Perhaps in our presence, the most heroic deed on earth is done in some silent spirit, the loftiest purpose cherished, the most generous sacrifice made, and we do not suspect it. I believe this greatness to be most common among the multitude, whose names are never heard. Among common people will be found more of hardship borne manfully, more of unvarnished truth, more of religious trust, more of that generosity which gives what the giver needs him-

self, and more of a wise estimate of life and death, than among the more prosperous. And even in regard to influence over other beings, which is thought the peculiar prerogative of distinguished station, I believe that the difference between the conspicuous and the obscure does not amount to much. Influence is to be measured, not by the extent of surface it covers but by its *kind*. A man may spread his mind, his feelings and opinions, through a great extent; but, if his mind be a low one, he manifests no greatness. A wretched artist may fill a city with daubs, and by a false, showy style, achieve a reputation; but the man of genius, who leaves behind him one grand picture, in which immortal beauty is embodied, and which is silently to spread a true taste in his art, exerts an incomparably higher influence. Now the noblest influence on earth, is that exerted on character; and he who puts forth this, does a great work, no matter how narrow or obscure his sphere. The father and mother of an unnoticed family, who, in their seclusion, awaken the mind of one child to the idea and love of perfect goodness, who awaken in him a strength of will to repel all temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon, breaking the world to his sway. And not only is their work higher in kind; who knows but that they are doing a greater work, even as to extent or surface, than the conqueror? Who knows but that the being whom they inspire with holy and disinterested principles, may communicate himself to others; and that, by a spreading agency, of which they were the silent origin, improvements may spread through a nation, through the *world*?

CHANNING.

THE END OF EDUCATION IS THE POWER OR ART OF
THINKING.

By this art is meant, *a state of the soul or mind in which it is fitter for all and for more uses than in its natural state*. Like other arts, this may be taught and learned; and, like them, it depends partly on rules and principles derived from masters, and partly on its own exertions and practice. When the power approximates perfection, the soul begins to see intuitively, and the pupil has what is termed *presence of mind*. When perfect, this art renders the mind calm, thoughtful, discriminating, prompt, energetic. It helps to see and weigh the absolute and relative importance of every subject within our scope; to follow truth in what is new, and reject error in what is old. The soul, in pos-

session of itself, hastens not to conclusions ; it sees the end from the beginning ; it counts the cost. We learn not to be amazed at the mighty achievements of human skill, ingenuity, perseverance : we scarcely are surprised. We praise and blame, not as schemes are successful and unsuccessful, but according to their intrinsic character at the hour of formation. Taught by this art, self-knowledge, we make allowances for weakness and errors, arising from temptation, nervous irritation, and irrepressible pains and anxieties. In our intercourse, this art becomes, *tact*. This keeps us attentive to the minutest actions. To the discerning, a man of disciplined mind may be known by the way in which he walks, stands, sits, eats — by the way he takes up or lays down a book, opens or shuts a door, manages an umberella, stirs a fire !

The art promotes politeness, order, decency, reverence, good will : in short, “ whatsoever is lovely and of good report.” It puts a man in possession of himself ; it gives him victory over his spirit, it supports unostentatious dignity ; it prevents the oft-used plea of indolence, vanity, presumption, selfishness and folly, condensed in the formula — “ Oh ! I never *thought* ! ” And it makes the man, when verging towards that apology, rebuke his own spirit, in the style of Chesterfield ; “ Why, you fool ! what were you *thinking* about, when you *should* have thought ? ”

How shall this art be taught ? We answer, how does a wise master mechanic proceed with an apprentice ? Does he seek, and in the shortest possible time, to fill him with knowledge on the subject ? Does he simply tell the lad the names and uses of tools, and the different parts and pieces of a constructed work, and require the boy to commit to memory pretty little books of pictures and questions, to be recited like “ a good little fellow,” at proper periods ? Does the master read to the apprentice lectures on the history of the art ? and by ingenious methods look for the “ developments ? ” Does he, in a word, allow the apprentice to be a *passive* recipient, and when *stuffed*, set him up with an imposing stock of ready-made articles, as are seen in a slop-shop ? No ; he makes the boy *work* like a *servant*, with each and every instrument, from a jack-planing process up to the French polish ; and when idle and disobedient, he anoints him with an unguent well known in the common arts, if unknown in the chemical nomenclature — the oil of birch. And when the well disciplined apprentice has the whole subject wrought into him, and can think in and about it, the master furnishes the raw material ; and the boy, himself a *master* now, advertises independently for orders, and is ready to work after any model, new or old, or invent patterns of his own.

HALL.

THE ART OF THINKING IS POWER.

Does any one suppose that the facetious gentleman who, when the ordinary means of pouring cold water over their heads, and pulling at their tails, had failed, separated the fighting dogs by emptying the contents of his snuff-box into their eyes, did this because he had learned at school that "snuff, in suitable quantities, administered to eyes and nose, is a good remedy for separating fighting dogs?" No; the gentleman so acted because he was a thinker. Out of a dozen snuff-boxes present, not another was produced; not that the crowd did not know that snuff would blind a dog, and make him sneeze, but because they did not *think* of that peculiar application of their knowledge. When, therefore, this thinker retired from the applause of the people, saying "Knowledge is power," he might have added "provided you *think* when and how to use it."

HALL.

LANGUAGE.

Words lead to things: a scale is more precise,—
 Coarse speech, bad grammar, swearing, drinking, vice!
 Our cold Northeaster's icy fetter clips
 The native freedom of the Saxon lips;
 See the brown peasant of the plastic south,
 How all his passions play about his mouth!
 With us, the feature that transmits the soul,
 A frozen, passive, palsied breathing hole.
 The crampy shackles of the ploughboy's walk,
 Tie the small muscles when he strives to talk;
 Not all the punice of the polished town
 Can smooth this roughness of the barnyard down;
 Rich, honored, titled, he betrays his race
 By this one mark,—he's awkward in the face;—
 Nature's rude impress,—long before he knew
 The sunny street that holds the sifted few.
 It can't be helped, though if we're taken young,
 We gain some freedom of the lips and tongue;
 But school and college often try in vain,
 To break the padlock of our boyhood's chain;
 One stubborn word will prove this axiom true;
 No late-caught rustic can enunciate *view*.
 A few brief stanzas may be well employed,
 To speak of errors we can all avoid.
 Learning condemns beyond the reach of hope
 The careless churl that speaks of *sōap* for *sōap*;
 Her edict exiles from her fair abode
 The clownish voice that utters *rōad* for *rōad*;
 Less stern to him who calls his *cōat* a *cōat*,

And steers his bōat, believing it a bōat,
 She pardoned one, our classic city's boast,
 Who said, at Cambridge, mōst instead of mōst,
 But knit her brows and stamped her angry foot,
 To hear a teacher call a rōot a rōot.
 Once more ; speak clearly, if you speak at all ;
 Carve every word, before you let it fall ;
 Do n't, like a lecturer or dramatic star,
 Try over hard to roll the British R ;
 Do put your accents in the proper spot ;
 Do n't, — let me beg you, — do n't say "How ?" for "What ?"
 And, when you stick on conversation's burs
 Do n't strew your pathway with those dreadful "*urs*."
 O. W. HOLMES.

DETERMINATION.

"There is nothing on earth that can resist energy of determination. With it for our weapon, we can conquer all obstacles ; we can set the heel upon all difficulties ; we can triumph over our own defects ; we can supply our own wants, and gain strength even from our own weaknesses."

A schoolmaster, "who is abroad," "out West" of course, lately sent off to a still-house near the school house, and getting a jug filled, "gin a treat" to the scholars. Quite a "muss" followed, and some of the parties got into the jug in earnest. The teacher's only excuse was, that he was tired of teaching a "common school," and thought he would try how a *High* school would go.

REMOVAL.

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